

BIBLE DISCOVERY

Get more out of the message



LUKE: Cost of Discipleship

Luke 13:22-35

We're diving back into the Gospel of Luke. After nine chapters introducing us to Jesus and His call, Luke now takes us with Him on the road to Jerusalem (Luke 9-19). Along the way, we'll hear some of Jesus' most famous teachings and stories, as He shows us what it truly costs to follow Him and why following Him is worth everything.

The Big Idea

(What is the author's point?)

Who is going to make it into heaven? Only those who repent and find salvation in Jesus.

Why It Matters

(Why is this relevant to us?)

Imagine you wake up one night and your apartment is on fire. A firefighter bursts in and says, "Follow me if you want to live!" You would never say, "Well, that may be true for you, but my truth is different." Yet this is exactly what most people do when it comes to Jesus.

Our culture has so many great things going for it (same-day delivery, Chocolate Shoppe Ice Cream and the *Knives Out* movies come to mind). But one thing that keeps tripping us up is pluralism—the silly notion that everyone's beliefs are equally valid and true, no matter what they are.

Pluralistic thinking often grows out of good intentions. We don't want anyone to feel second-class, so we validate everyone's beliefs equally. That can work for opinion-based ideas, but it's deadly when it comes to facts.

Many people hear Christianity's claim to be "the only way" and dismiss it as exclusive and snobbish. But what if Jesus is less like a bouncer keeping people out of God's secret club, and more like a firefighter holding open an escape hatch?

That's exactly how Jesus presents Himself in this passage.

Most of Jesus' contemporaries saw their Jewishness as their membership pass to God. Jesus' claim was that it wasn't their Jewishness that granted them access, but their repentance and faith in Him. As He steadily moved toward Jerusalem, He knew He would be rejected and killed by the very ones He came to save. Yet He walked on—resolute in His mission to hold the door open for as long as possible, so that any who would come to Him could find shelter from the coming judgment.

Jesus' warning, for people who relied on their "Jewishness" to save them, is relevant for "Christians" today who rely on their church membership or political affiliation. The only question that will matter is "Did you have an authentic relationship with Jesus?"

Good to Know

(What are some helpful insights into this passage?)

Jesus was "passing through towns and villages, teaching and journeying toward Jerusalem" (v. 22). In other words, Luke reminds us again that Jesus is on a determined path toward the cross (9:51).

"Lord, will those who are saved be few?" (v. 23). Most Jews in Jesus' day believed their Jewishness guaranteed them a place in the age to come, but Jesus' insistence that repentance was the real requirement was causing people to second-guess that assumption.

"Strive to enter through the narrow door" (v. 24). The verb "strive" (*agonizomai* in Greek) is athletic language. Picture how an Olympian trains. That's how serious Jesus is.

The image of a master shutting the door (v. 25) echoes Noah's ark (Gen. 7:16). There is a real moment when opportunity closes.

"We ate and drank in your presence" (v. 26). Familiarity with Jesus (even partaking in Communion) is not the same thing as allegiance to Jesus.

"Weeping and gnashing of teeth" (v. 28) is stock imagery for anguish, regret and outrage for those who reject Jesus (cf. Matt. 8:12; 13:42).

"People will come from east and west, and from north and south" (v. 29). This is Isaiah's language (Isaiah 49:6; 43:5-6). The kingdom will be globally inclusive.

"Get away...Herod wants to kill you" (v. 31). Either the Pharisees are trying to help Jesus or are threatening him on Herod's behalf. Either way, Jesus has made himself an extremely controversial figure.

"O Jerusalem, Jerusalem..." (v. 34). The stubbornness of His people breaks Jesus' heart. This is a beautiful picture of His longing to save sinners and His grief over their refusal.

"Your house is forsaken" (v. 35). "House" could refer to the temple or to Jerusalem itself. Either way, this anticipates the coming destruction in AD 70.



THIS WEEK'S
Bible Discovery Author
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Group Guide

Following the series with your group?

- Start with some [icebreaker questions](#).
- Read the passage together before you dive in.
- Share any insights from the message. Use the questions below to get your conversation started.

Conversation Starters

1. What does verse 24 tell us about the Christian walk?
2. How do you picture the feast in the Kingdom of God (v. 29)?
3. What is the goal Jesus refers to in verse 32?
4. Jesus's audience saw their "Jewishness" as their membership pass to God. What might we be tempted to view as our membership pass instead of repentance and faith?
5. What do we learn about the heart of Jesus in verse 34? How might that encourage us today?

Prayer

Jesus, thank you for being our great Rescuer—saving us from sin and separation, and giving us the hope of the eternal feast with You. Help us to cherish our relationship with you as our deepest treasure. Amen.